

THE SENSATIONAL PREACHER

From the ancient quaint phrase of the Bible...

To-day he elaps and at officials, to-morrow he'll headline the press.

Christ Commanded Immersion.

Mr. McDiarmid's First Address at Tonawanda, N.Y.

(Continued.)

It may not be amiss in this lecture to refer you to the testimony furnished by Church history.

1. Not a single instance of sprinkling appears in the first and second centuries after Christ.

2. In these two centuries immersion was the universal practice.

3. The first known case of sprinkling or pouring occurred about two hundred and fifty years after Christ.

4. Others at death's door afterward, attended to this substitution of baptism in the same way.

5. In the first century baptism was administered in convenient places, without the public assemblies, and by immersing the candidate wholly in water.

6. In Stanley's History of the Eastern Church we have this language:—

7. The original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters.

8. In the case of dangerous illness, as an exceptional, almost a monstrous case.

9. In the case of dangerous illness, as an exceptional, almost a monstrous case.

10. In the case of dangerous illness, as an exceptional, almost a monstrous case.

11. In the case of dangerous illness, as an exceptional, almost a monstrous case.

12. In the case of dangerous illness, as an exceptional, almost a monstrous case.

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was, according to most historians, by immersion; but as Christianity advanced into colder climates, the more convenient mode of sprinkling was introduced.

When it is known that Mosheim was of the Lutheran Church, and Stanley of the Church of England, and that Schaff is a Presbyterian, it will be at once conceded that their testimony in favor of immersion is not overdrawn.

The fact is evident, and there can be no doubt about it, that the ordinance has been changed by human wisdom, or rather folly, to suit the sick and dying, as well as the delicate and tender in cold countries.

The scholars and historians in the churches that practice sprinkling are compelled to admit it.

The fact that they think the change ought to be satisfactory to the Lord, does not change the facts, nor detract from their testimony.

The Discipline of the Methodist Church of Canada boldly claims the right to change rites and ceremonies.

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike, for they have always been different, and may be changed according to the diversity of countries, times, and men's manners.

Every particular church may ordain, change or abolish rites and ceremonies, so that all things may be done to edification.

As baptism is a way included among rites and ceremonies this looks very much like a claim to deal with baptism according to human pleasure.

The saying, "so that nothing be ordained against God's word" has led to all sorts of efforts to harmonize the Scriptures with the ordinance after the change has been effected.

John Calvin confesses the change from immersion to sprinkling and seeks to make it a matter of no importance.

But whether the person who is baptized be wholly immersed, or whether water be only poured or sprinkled upon him, is of no importance.

Churches ought to be left at liberty, in this respect, to act according to the difference of countries.

The very word baptize, however, signifies to immerse; and it is certain that immersion was the practice of the ancient Church.

Martin Luther makes a similar confession against the practice of his own church and people.

First the name baptize is Greek; in Latin it can be rendered immersion, when we increase any thing into the water that it may be all covered with water.

And although that custom has now grown out of use with most persons (nor do they wholly submerge children, but only pour on a little water) yet they ought to be entirely immersed, and immediately drawn out.

For this the etymology of the word seems to demand.

When leading men in the Churches that practice sprinkling thus confess that they have changed this ordinance of our Lord, what need have we of further witnesses?

Even the Roman Catholic Bishops and Cardinals confess that they have changed this institution.

any way of adulterating the sacrament of baptism. But the Church, which can not change the least article of the Christian faith, is not tied up in matters of discipline and ceremonies.

Not only the Catholic Church, but also the pretended Reformed Churches have altered this primitive custom in giving the sacrament of baptism, and now allow of baptism by pouring or sprinkling water upon the person baptized.

So that we may boldly say that historians and scholars whether Protestant or Catholic Baptist or Pedobaptist are compelled to speak a common language when called upon to testify as to the question What is baptism?

With the opinion held by some of them that sprinkling will answer every purpose, we have nothing to do. Their opinion is an untaught speculation—based upon nothing but their thoughts and wishes.

Our question everlastingly is, what hath the Lord said? This we seek to know. This shall we do. Blessed are they that do his commandments.

Shall we not be able, in the love of truth and in devotion to Him whom angels worship seraphs adore, to rise above party churches and party creeds and human inventions, and tears and do the will of Him who is now enthroned Lord of all?

This is our privilege and should by our highest pleasure and crowning ambition.

DELIGHTS OF GOOD COMPANY.

Says Spurgeon, well and truly—There must be disunion in the mind of that Christian who would not find delight in the company of many men and women of our acquaintance;

for their communion with God, have made their words as music to the ear.

When a few true believers meet together, and hold converse upon the grand themes of our divine faith, the pleasure is as real as it is pure, as it is profitable.

We shall never forget an hour with George Muller, with Samuel Martin, with Bishop Noel. It has been our privilege to converse familiarly with many renowned persons, but we speak without any reservation when we say with the most golly we have had the best remembered and the happiest forms of intercourse.

It will be among our sunniest memories throughout life that we have many times had the good Earl of Shaftesbury all alone in dearest fellowship at our own home; and much as we have valued his public utterances, one of our highest joys has been to hear him pour forth a full voluted stream of story and incident of a personal kind connected with his own walk with God.

We were never dazzled by his rank, but we have been profited by his friendship in a way which may be more freely spoken of another day.

Yet we have found equal joy and good cheer in company of golly men of names unknown to fame.

Every good and holy desire, though it may lack the form, lack itself the substance and force of a prayer with God, for He regards as prayer the wishes and yearnings and sighings of the heart.

ABRAHAM LINCOLN ON TEMPERANCE

The following is an extract from a speech delivered by Abraham Lincoln over 40 years ago, before the Washington Society at Springfield, Illinois:—

Although the temperance cause has been in progress many years, it is apparent to all that it is just now being crowned with a degree of success hitherto unparalleled.

The list of friends is daily swelled by the addition of millions of hundreds, and of thousands. The cause itself seems suddenly transformed from a cold, abstract theory, to a living, breathing, active and powerful champion, going forth conquering and to conquer.

The citadels of this great adversary are daily being stormed and dismantled; his temples and his altars where the rites of his idolatrous worship have long been performed, and where human sacrifice has long been wont to be made, are desecrated and deserted.

What one of us but can call to mind some relative, more promising in youth than his fellows, who has fallen a sacrifice to his respect? He ever seems to have gone forth like the Egyptian king of death, commissioned to slay every family.

Shall he now be arrested in his desolating career? In that arrest all can give aid that will; who shall be executed that can and will not? Far around as human health has ever blown, he keeps our fathers, our brothers, our sons and our friends prostrate on the chains of moral death.

To all the living, everywhere, we cry, "Come, sound the moral tramp, that they may rise and stand up an exceeding great army."

"Come from the four winds, O breath! and breathe upon these slain that they may live." If the relative grandeur of revolutions shall be estimated by the great amount of human misery they alleviate, and the small amount they inflict, then, indeed will this be the grandest of the world shall ever have seen.

Of our political revolution of '76 we are justly proud. It has given us a degree of political freedom far exceeding that of any other nation of the earth.

In it the world has found a solution of the long mooted problem as to the capability of man to govern himself. In it was the germ which has vegetated, and still is to grow and expand into the universal liberty of mankind.

But with all these glorious results, past, present and to come, it has its evils too. It has breathed forth famine, war in blood, and cold in fire; and long, long after, the orphans' cry and widows' wail continued to break the sad silence that ensued.

These were the inevitable price of the blessings it brought.

Thus, too, to the temperance revolution, as it we shall find a stronger to be broken, a wiser slavery to be admitted, a greater want deplored; in it, more of want supplied, more disease healed, more sorrow assuaged.

By it to children's starving, no widows weeping; by it, none were left in feeling, none wounded in interest, even the drunkard and gambler will have gilded into other occupations, gradually as never.

And what a noble ally thus to the cause of political freedom! With such an aid, its march cannot fail to be on and on, till every man of every class drink in this fountain and sorrow-quenching draughts of perfect liberty.

Happy day, when all appetites controlled, all passions subdued, all matter sub-

jected; mind, all conquering mind, shall live and move the monarch of the world! Glorious consummation! Hail, fall of fury! Reign of reason! All hail!

And when the victory shall be complete—when there shall be neither a slave nor a drunkard on earth—how proud the title of that land which may truly claim to be the birthplace and cradle of both those revolutions that shall have ended in that victory!

How nobly distinguished that people who shall have planted and nurtured to maturity both the political and moral freedom of their species!—Etc.

THE RETORT COURTOUS.

Old Bill Peterby is one of the very slickest rascals in Austin, at the same time he attends church regularly, and always has a mouthful of Biblical quotations.

He had a business transaction with Gilhooly, and swindled him badly. Gilhooly remonstrated, whereupon old Peterby said: "I'm a plain spoken man. My conversation is yes, yea, and nay say."

"Yes, that's just the kind of a last you are," responded Gilhooly. "When you want to get some advantage for yourself and are asked to promise something in return, you say 'yea, yea,' and when you are called on to make good your promise, you say 'nay, nay.' That's the sort of a saint

you are, you old whited sepulchre."

A Scotchman was eulogizing a preacher whom he had just heard and poured out his admiration to one of his fellows in the following style: "Man, John wasna you preachin'?"

"You's something for a body come awa wi'. The way be smashed down his text into so many heads and particulars just a' to flinders! Nine heads and twenty particulars in like head—

and eie mouthfu's o' grand words—an' every one o' them fu' o' meaning, if we but kent them. We ill improved our opportunities. Man, if we could just mind one thing he said it would do us guid."

Man never deceives himself so much as when he attempts to deceive God.—Carlyle.

We can not live on probabilities. The faith in which we live bravely and die in peace must be a certainty, so far as it professes to be a faith at all, or it is nothing.—Proude.

Honesty sometimes keeps a man from becoming rich, and civility from being witty.—Chesterfield.

Hope warps judgment in council, but quickens energy in action.—Bulwer Lytton.



VALUABLE PUBLICATIONS.

Table listing various publications such as Christian Hymn Book, Commentaries, Biographies, Debates, and Works of A. Campbell, with prices.